



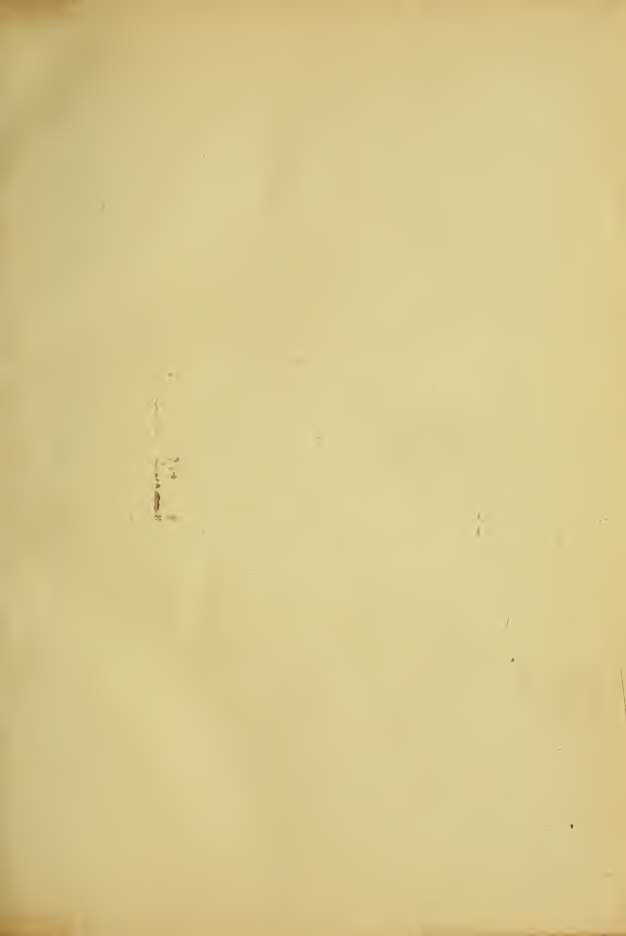
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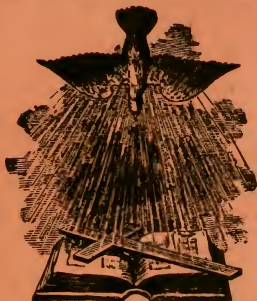
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MINNETONKA
NORMAL OUTLINES.



BIBLE - SECTION LESSONS,

PREPARED BY

REV. J. A. WORDEN

SUNDAY-SCHOOL SECTION LESSONS,

PREPARED BY

REV. W. F. CRAFTS AND A. S. KISSELL.

PREPARATORY COURSE.

CHICAGO:
THE WESTERN SUNDAY-SCHOOL PUBLISHING CO.
JOHN FAIRBANKS, MANAGER,
1879.

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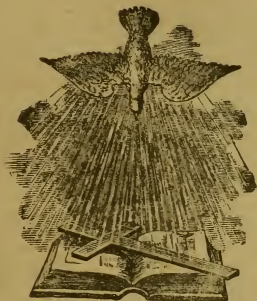
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JOHN FAIRBANKS, Manager,

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Note—Every book in the following lists is a valuable help. Students who can not afford to own so many, may select for themselves. The most essential books are numbers I., of some Teachers' edition; II., 1 or 2; III., 1 or 2; IV., 3 or 4; and V., 1, 3, 6, 12 or 13.

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MINNETONKA NORMAL OUTLINES.

BIBLE SECTION—LESSON I.

TOPIC: THE BIBLE AND ITS BOOKS.

I. ITS TITLES.

(I) *Bible or Holy Bible*, from the Greek *Βιβλος* —the original root designating the inner bark of the linden tree on which the Ancients wrote, hence, a “book,” as our word book is from the Anglo-Saxon “boc” or beech, since the Saxons wrote on beechen boards.

(II) *The Scriptures* (John v, 39 and forty-one other places), and *Holy Scriptures* (Rom. i, 2; 2 Tim. iii, 15), meaning *writings* —from Latin, *scribo*, I write.

(III) *The Law. The Law and the Prophets.* Ps. cxix, 9; Matt. v, 17, 18, etc.

(IV) *God's Testimonies.* Ps. cxix, 2. *Precepts.* Ps. cxix, 4. *Statutes.* Ps. cxix, 5. *Commandments.* Ps. cxix, 6. *Judgments.* Ps. cxix, 7.

(V) *God's Word*; Is. xl, 8. Matt. vii, 13; John xvii, 17; Rom. x, 17; Eph. vi, 17.

(VI) *Oracles.* Acts vii, 38; Rom. iii, 2; Heb. v, 12. 1 Peter iv, 11. From Latin *Os-Orismouth*, designating the utterances of God's mouth. Ps. cxxxviii, 4.

(VII) *Canon*—from Greek word meaning “rule,” because the Bible is the rule of faith and life.

II. ITS BOOKS. Two grand divisions.

1. The *Old Testament or Covenant*. 2 Cor. iii, 14, so called because the legal element or covenant of works is more prominent in it.

The 39 books of the Old Testament are commonly thus *classified*:

- | | |
|--------------------|---|
| (1) The Pentateuch | G E L N D 5. |
| (2) Historical | J J R $\frac{1}{2}$ S $\frac{1}{2}$ K $\frac{1}{2}$ C E N E 12. |
| (3) Poetical | J Ps P E SS 5. |
| (4) Prophetical | (1 Greater) I J L E D 5. |
| | (2 Minor) H J A O J M N H Z H Z M 12. |

The classification of the Old Testament given in the Bible is (1) The Law, (2) The Prophets, (3) The Psalms. See Luke xxiv, 44.

Note 1.—We reject the Apocryphal books from the canon of Scripture.

(1) The Hebrew Scriptures never included them. The Jews rejected them.

(2) Christ and the apostles never quote them.

(3) The early Fathers never put them in the canon.

(4) The internal evidence is against them. The authors claim no inspiration; some of them disclaim it. Some of them teach fanciful stories and bad morality.

Note 2.—The Old Testament was written in Hebrew.

(1) It is one of the oldest languages in the world.

(2) It was written and spoken by Jehovah's chosen people.

The following passages of the Old Testament were

written in Chaldee. Ezra iv, 8-18; vii, 12-36; Dan. ii, 4; vii, 28; Jer. x, 11.

Note 3.—The organic structure of the Old Testament.

(1) The Pentateuch is the divinely given constitution of the Hebrew nation.

(2) The historical books record the practical development of this constitution in the nation's life.

(3) The poetical books contain the devotional and philosophical literature of the Hebrews.

(4) The prophetic books testify to the coming Messiah.

2. The *New Testament* is composed of 27 books thus *classified*:

(1) Historical, M M L J A 5.

(2) Epistolary, (1) Pauline, R $\frac{1}{2}$ C G E P C
 $\frac{1}{2}$ T $\frac{1}{2}$ T T P H 14.

(2) General J $\frac{1}{2}$ P 1 2 3 J J 7.

(3) Prophetical, R 1.

Note 1.—The New Testament was written in Greek.

(1) Greek was spoken and read throughout the civilized world.

(2) The gospel was designed for all nations.

Note 2.—The organic structure of the New Testament.

(1) The gospels record the life, teaching, atonement, and exaltation of the Lord Jesus Christ as the foundation of the Christian Church.

(2) The Acts record the founding of Christian churches among Jews and Gentiles in the great centers of influence, "beginning at Jerusalem."

(3) The Epistles contain the development, by the Lord through His Spirit, of the doctrines and ethics taught by Christ personally.

(4) The Revelation makes known the destiny of the Church.

NOTE 3.—The division of the Bible into chapters was made by Hugo de Sancto Caro, about the year 1250. The division of the New Testament into verses was made by Robert Stephens in 1551. The Old Testament chapters were divided into verses by a Jew, Athias, of Amsterdam, in 1661.

III. *The Writers of the Bible* number at least 36.

The Pentateuch by Moses in the Wilderness, 1491.

Job Unknown.

Judges, Ruth and Samuel by Samuel, Nathan, Gad, (Palestine).

Chronicles and Kings by Nathan, Iddo, Jeremiah, Ezra.

Esther Unknown.

Psalms by Moses, David, Solomon, Jeduthan, &c.

Prov., Ecc. by Solomon.

Acts by Luke.

Fourteen Epistles, R $\frac{1}{2}$ C G E P C $\frac{1}{2}$ T $\frac{1}{2}$ T T P
H, by Paul.

Revelation by John.

The other books by the men whose name they bear.

NOTE.—The Canon of the Old Testament was completed by Ezra and the Great Synagogue, 457 B C., and was recognized as inspired by Christ and His Apostles.

Student's Memorandum. Remember:

1. The titles of the Sacred Volume





2. Meaning of the words Bible, Scripture, Canon, Oracles.

3. The two grand divisions, and why called Testaments.

4. Number of books of the Old Testament? Of New Testament?

5. Classify the books of the Old Testament?

6. Place each in its class, beginning with Minor Prophets.

7. Why do we reject the Apocrypha.

8. In what language was the Old Testament written? State the exceptions.

9. Why given in Hebrew?

10. What relation do the several parts of the Old Testament sustain to each other?

11. Name the Historical books of the New Testament; the Epistolary; the Prophetical.

12. In what language was the New Testament written? Why?

13. How would you state the organic structure of the New Testament?

14. How many men wrote the Bible? Name them.

15. How long was the Bible in writing?

16. Why was the Bible given? 2 Tim, iii, 15-17.

Helps: For helps on this Lesson see List, page 3.

BIBLE SECTION—LESSON II.

TOPIC: THE BIBLE—PROOFS OF ITS DIVINE ORIGIN AND INSPIRATION.

“Be ready always to give an answer to every man that asketh you, a reason of the hope that is in you.” 1 Peter iii, 15.

THREE PROPOSITIONS.

I. Christianity is a Supernatural divine revelation.

II. The Scriptures of the Old and New Testaments constitute all, and the only authentic and genuine records of Christianity.

III. These “Scriptures are given by inspiration of God.”

I. CHRISTIANITY IS A SUPERNATURAL DIVINE REVELATION.

1. REASON teaches us to hope that God will make known His will to man.

(1) Man is made *for* God—is essentially a moral and a religious being. Everywhere—at all times—all human souls have felt dependence on, and responsibility to, and a need of God.

(2) Man is fallen—lost—blind and helpless. All human history and experience is proof that man is a sinner, and that unaided, he cannot know God or save himself.

Reason and Nature teach that broken Law must end in penalty.

Nothing in nature teaches of escape from the punishment due sin.



Hence man conscious of sin and expecting a doom needs a Revelation.

Man's reason does not furnish it. It must be from some power higher than man: i. e., it must be divine.

Nature does not give a clue. If it come at all it must be from some power higher than Nature, that is, it must be Supernatural.

(3) God, the Father of man, is infinite in knowledge, righteousness and love. Therefore,

(a) He knows man's need.

(b) His righteousness will give man his law.

(c) His love will give light to his lost, blind child.

The common consciousness of mankind, therefore, has expected a *Supernatural* revelation.

2. SCIENCE has destroyed the credibility of the Sacred books of all other religions and reduced us to the alternative—*either Christianity or no religion*. In all its progress Science has not touched one fact or doctrine of the Bible.

See Dr. Burr's *Ad Fidem*, pp. 179—185.

3. THE MORAL AND REDEPTIVE CHARACTER OF CHRISTIANITY PROVES IT DIVINE. MAN NEEDS GOD'S LAW.

(1) The Law revealed by Christianity is perfect—pierces to the thoughts and intents of the heart, emphasizing virtues lightly esteemed by human philosophy, e.g. humility, meekness, long-suffering.

(2) Obedience to this is required as due to God.

(3) It promises to obedience, glory, honor, immortality; it denounces against disobedience, eternal wrath.

(4) It is a complete guide for thought and act, in all circumstances.

4. MAN NEEDS SALVATION. Christianity provides.

(1) The atonement of our Lord Jesus Christ, sufficient for all, adapted to each, offered in good faith to every soul.

(2) The Holy Spirit to convict, regenerate, guide, keep and sanctify.

Christianity is therefore precisely adapted to meet all the moral and religious needs of men. None but God could have thus satisfied all man's deepest needs.

The Student's Self-Test: Write out, at large, in your own language, and hand to the Leader, answers to the following questions :

1. State the three propositions and their meaning.
2. State the argument from reason derived from man's need.
3. From God's character.
4. How does Science indirectly aid Christianity?
5. What are man's two great needs?
6. How does Christianity supply them?
7. How does this prove Christianity divine?

Helps: For helps on this Lesson see List, page 3.

BIBLE SECTION—LESSON III.

TOPIC: THE BIBLE—PROOFS OF ITS DIVINE ORIGIN.

(CONTINUED.)

4. CHRISTIANITY WAS SHOWN TO BE FROM GOD BY MIRACLES.

(1) God can work miracles. The human senses can recognize miracles. Human testimony can confirm their occurrence to others.

(2) The miracles of Christ and his apostles were acts of benevolence and majesty.

(3) The doers of them and their witnesses were intelligent and truthful.

(4) The acts were performed in the most public manner and could be readily known, and were most rigidly scrutinized.

(5) Were numerous and varied.

(6) Extended over a space of 70 years.

(7) There never was any failure in making them, or any claim of detection—though there were many traitors, e. g., Judas.

(8) Christ's enemies had every means of disproving them. Many on whom they were performed still lived.

(9) The silent admission, of all Jews and Gentiles then living, of the reality of the miracles of Christ and his apostles.

See Bp. McIlvaine's *Evidences of Christianity*, pp. 165-236.

5. FULFILLED PROPHECIES SHOW THE SUPERNATURAL DIVINE ORIGIN OF CHRISTIANITY.

(1) An authentic prophecy must be worthy of God—must have been uttered as a prophecy from the beginning, must have a definite meaning, must not, by suggestion, lead to its own fulfillment.

(2) Prophecies already fulfilled.

a. Ham, Shem, Japheth. Gen. ix, 27.

b. Ishmael. Gen. xvi, 11, 12.

c. Isaac, Jacob and the Jews. Gen. xxi, 12; xxvii; Levit. xxvi, 33, 37-44; Deut. xviii, 36, 37, 64; Jer. xv, 4; xvi, 13; xxiv, 9; Hos. ix, 17.

d. Tyre. Is. xxiv; Joel iii, 4-6; Ez. xxvi, 28; Zech ix, 8.

e. Ninevah. Nahum i, 8, 9; ii, 8-13; iii, 17-19; Zeph. ii, 13-15.

f. Babylon. Is. xiii, xiv, xlv and xlv; Jer. l and li.

g. Chaldean, Medo-Persian, Grecian and Roman Empires. Dan. ii, 31-45; vii, 17-20; viii and ix.

h. Concerning Christ. Gen. iii, 15; xii, 3; xlix, 10; Is. xii, 14; ix, 6, 7; xi, 1, 2; xlii, 1-4; liii; Dan. ix, 26-27; Ps. xxi, 10; Zech. xi, 12, 13; Hag. ii, 2, 6, 9; Micah iii, 1.

i. Jerusalem Destroyed. Matt. xxiv; Mark xiii; Luke xxi.

j. Antichrist. 2 Thes. ii, 3-12.

Student's Self-Test.

1. What is a miracle ?
2. Prove that God can work miracles and that men can know miracles.
3. What was the character of Christ's miracles?
4. Could they have been examined ?
5. How do their number and variety attest their reality?
6. How does the absence of opposing testimony prove the reality of Christ's miracles ?
7. What are the marks of a genuine prophecy ?
8. *Take your Bible and read all the prophecies referred to.*

Helps: *For helps on this Lesson see List, page 3.*

BIBLE SECTION—LESSON IV.

TOPIC: THE BIBLE—PROOFS OF ITS DIVINE ORIGIN.

(CONTINUED.)

6. THE CHARACTER OF JESUS IS A SUFFICIENT DEMONSTRATION THAT CHRISTIANITY IS OF GOD.

(1) It is one Jesus presented by Matt., Mark, Luke and John.

(2) He is totally unlike all other leaders.

(3) Absolutely sinless.

(4) Positively perfect, has all the active virtues.

(5) Impossible that the Evangelists, unlearned Jews, could have invented such a character.

(6) All men, even infidels and opponents, confess the perfection of Jesus' character.

(7) This perfect man bore witness to the divine origin of Christianity. As he was perfect his witness was true.

7. BY ITS EFFECTS WE KNOW CHRISTIANITY IS FROM GOD.

(1) Effects in the experience of millions of individuals in the centuries since Christ.

(2) Effects on communities and nations. The true civilization, science, general education, hospitals, asylums, the elevation of women, civil and religious liberty, the highest morality, have sprung from Christ's religion. Compare Christendom with Heathendom.





8. THE SUCCESSES OF CHRISTIANITY SHOW ITS SUPERNATURAL ORIGIN AND POWER.

(1) It was opposed by sin in every soul, by the Jews, among whom it arose, by the Gentiles who abominated the Jews, by armies of idolatrous priests, by all the schools of philosophy, by persecution legalized and strengthened by Roman law and armies.

(2) It condemned all sin and all other religions.

(3) It used as means only testimony, appeal, argument and example.

(4) Yet Christianity against all its foes fought its way into Antioch, Corinth, Athens, Alexandria and Rome. In 70 years it carried the gospel through the civilized world. In 300 years it conquered the Roman Empire. Ever since it has controlled the world, despite the fact that *the mass of men are held subject to it against their natural inclination.*

The fact that to-day the vast majority of the most intelligent and moral men and women in the world, in the face of all "the oppositions of Science falsely so called," and of rationalistic philosophy and criticism, and all arguments of infidels, accept Christianity as divine, is conclusive proof that it is from God. Nothing but truth could have stood the test of the last nineteen centuries.

Student's Self-Test.

1. Give the first four points in the character of Jesus.
2. Prove that the Evangelists could not have invented such a character.
3. What is the proof from the confessions of opponents in relation to Jesus' character?

4. What is the force of Christ's testimony to Christianity?

5. How does individual experience prove Christianity to be of God?

6. How do its effects on nations prove the same?

7. How was Christ's gospel at first opposed?

8. What were its early successes?

9. How does its present position prove it to be divine?

Helps: For helps on this Lesson see List, page 3.

BIBLE SECTION—LESSON V.

THE BIBLE. PROOFS OF ITS DIVINE ORIGIN (CONCLUDED).

II. THE SCRIPTURES OF THE OLD AND NEW TESTAMENTS CONSTITUTE ALL AND THE ONLY AUTHENTIC AND GENUINE RECORDS OF CHRISTIANITY.

When we say the Scriptures are authentic, we mean, they record facts, not fictions or falsehoods.

When we say they are genuine, we mean that their books bear the names of their real authors.

1. THAT THE OLD TESTAMENT IS AUTHENTIC AND GENUINE PROVEN BY THE FACT THAT,

(1) Christ recognized the Jewish Scriptures as the written Word of God.

John v. 39; Mark xiv. 49; Luke xxiv. 44.

(2) So did his Apostles. 2 Tim. iii. 15, 16; Acts i. 16.

2. THAT THE BOOKS OF THE OLD TESTAMENT RATIFIED BY CHRIST AND HIS APOSTLES were *precisely the same* THAT WE INCLUDE IN IT, IS PROVEN.

(1) The New Testament writers quote from the books of the Old Testament as we have them and from these alone, and these quotations number over 600.

(2) The Septuagint or the translation of the Old Testament into Greek, made at Alexandria, 285 B. C., contains every book which we put into our Old Testament.

(3) Josephus gives the same books in his catalogue. See his answer to Appion Book I.

(4) The early Christian writers testify to the canonicity of the same books, "Melito, A. D. 177, Origen, 230 A. D., Athanasius, A. D. 326, Jerome, A. D. 390, Augustine, A. D. 395."

(5) All denominations of Protestants and Jews, differ as they may on other points, agree in accepting our Canon of the Old Testament.

THE CANON OF THE NEW TESTAMENT IS CORRECT.

(1.) The testimony of Irenæus, born A. D. 140, of Tertullian, born A. D. 160, Clement of Alexandria, born 150, the Church of Lyons and Vienne shows that the New Testament, as we have it, was received as God's Word by the primitive churches.

(2) So Justin Martyr, born about 100. Papias, Bishop of Hierapolis, 150, Epistle to Diognetus and the apostolic fathers, i. e., men who were the disciples of the apostles, e. g., Clement of Rome, died 100, Ignatius who suffered martyrdom about 107, Polycarp, who suffered martyrdom 166.

(3) The ancient translations contained the books of the New Testament, e. g., the Syrian Peshito, early Latin and so forth.

(4) The agreement of all the opposing sects of Christians in accepting our Canon of the N. T. as correct. By these facts we know the Bible, as we have it, "consists only of, and contains all the authentic and genuine records of, the Christian Revelation."

See Companion to the Bible by Dr. E. P. Barrows, Chapter ii.

Student's Self-Test:

1. What is our Second Proposition?
2. What do you mean by "Authentic" and "Genuine?"
3. Prove the Old Testament to be authentic and genuine.
4. Prove that we have the true books of the Old Testament.
5. Give the four proofs of the correctness of the Canon of the New Testament.

Helps: *For helps on this Lesson see List, page 3.*

BIBLE SECTION—LESSON VI.

THE BIBLE—PROOFS OF ITS INSPIRATION.

III. THE "SCRIPTURES WERE GIVEN BY INSPIRATION OF GOD."

Inspiration was the direct, God-given influence of the Holy Spirit, on the writers of the Bible which made them infallible in teaching its truths.

NOTE 1.—The inspiration of the Bible writers was supernatural, not simply providential or gracious.

2. It differed from revelation in that revelation is the divine *manifestation* of truth, but inspiration made its subjects infallible in *communicating* truth.

3. Inspiration was such a divine influence over the writers of the Bible that the Holy Ghost spake by them, and their words were the words of God.

4. The inspiration extended, therefore, to the words, and to all parts of the Bible.

1. Proofs of the Inspiration of Scriptures.

(1) We have already proven that Christianity is a supernatural, divine revelation. It is in the highest degree probable that when God would give his revelation that he would infallibly direct men in communicating his revelation.

(2) The apostles claimed to be inspired: *a.* that they had the supernatural influence of the Holy Spirit, Acts ii, 33; iv, 8; xiii, 2-4; xv, 28; xxi, 11; 1 Thes. i, 5; *b.* to speak as God's mouthpiece, 1 Cor. iv, 1; ix, 17; 2 Cor. v, 9; 1 Thess. iv, 8; *c.* to teach with God's authority. 1

Cor. ii, 13; 1 Thess. ii, 13; 1 John. iv, 6; Gal. i, 8, 9; 2 Cor. xiii, 2, 3, 4, and with same authority as Moses and the O. T. prophets, 2 Pet. iii, 16; 1 Thess. v, 27; Col. iv, 16; Rev. ii, 7. Condensed from Dr. Hodge.

(3) Their lives, their doctrines, their sufferings, and their miracles confirmed this claim.

(4) The Old Testament writers claim inspiration, *e. g.*, Moses, Deut. xxxi, 19-22, xxxiv, 10; Num. xvi, 38, 39; David, 2 Sam. xxiii, 2. Most of them introduce their words by "Thus saith the Lord." "The mouth of the Lord hath spoken it." Jer. ix, 12, xiii, 13, xxx, 4; Is. viii, 1; xxxiii, 10; Mic. iv, 4; Amos iii, 1; Deut. xviii, 21, 22; 1 Kings, xxi, 28; 1 Chron. xvii, 3. Dr. Charles Hodge.

(5) We have proved in former lessons that Christ is God as well as man.

Yet Christ constantly quotes the Old Testament as inspired. Matt. xxi, 13, xxii, 43.

He says that all the law must be fulfilled. Matt. v, 8. All its predictions verified. Luke, xxiv, 44. In his temptation he said, "It is written," thrice. Matt. iv, 4, 7, 10.

He appealed to it as supreme authority. Matt, xxii, 29, 31, 32, and throughout the gospels. John v, 39.

(6) The internal proofs of the inspiration of the Scriptures.

(a) After eighteen centuries of criticism infidels can point to nothing in the Bible inconsistent with its claims to inspiration.

(b) The sixty-six books of Scripture written by forty different minds, with every shade of culture, during

a period of sixteen hundred years, are one, perfectly harmonious, and show a constant and organic growth or regular development. It must have been the work of one mind, and that mind was God's.

(c) The moral and spiritual power of the Scriptures. The Bible is its own best evidence to its inspiration. Whoever will honestly, impartially, and patiently study it, shall feel and know its divine inspiration and authority, and if he pray, shall in it find Jesus, and be saved from unbelief and all other sins.

But our Lord Jesus Christ is the final source of our faith in the inspiration of the Scriptures. We know him to be the Son of God and our Saviour.

But he tells us that the Old Testament Scriptures were given by the Holy Ghost and are God's word. We take them on his authority. He tells us he would give to the Apostles the Spirit of Inspiration. Matt. x, 19; Luke xii, 12; John xiv, 26, xv, 26, 27; Matt. xxviii, 19, 20; John xiii, 20.

We take the Bible as inspired on the authority of Christ.

Student's Self-Test.

1. State the third proposition.
2. What is Inspiration?
3. How does it differ from Revelation?
4. How far did it extend?
5. Prove that it was limited to the writers of the Bible.

6. Given the divine origin of Christianity, show the probability of Inspiration.

7. How prove that the apostles claimed Inspiration?

8. How was their claim ratified?

9. Prove that the writers of the Old Testament claimed Inspiration.

10. How was their claim ratified?

11. What is Christ's testimony to the Inspiration of the Old Testament?

12. Give the three points in the internal evidence of the Inspiration of the Bible.

Helps: *For helps on this Lesson see List, page 3.*

BIBLE SECTION—LESSON VII.

TOPIC: THE FOUR GOSPELS—THEIR MANIFOLDNESS AND THEIR UNITY.

I. THE LIFE OF JESUS IS THE CENTER OF THE WORLD'S HISTORY.

(1) The history of 4,000 years was a preparation for the Advent. The conquests and dominion of Egyptian, Chaldean, Persian, Grecian and Roman Empires brought the nations nearer together. The failure of these empires to secure human welfare, produced a longing for a higher kingdom.

(2) The failure of 4,000 years of human religions and philosophies to furnish a religion which satisfied man's Soul, made mankind long for the Desire of all nations. The Oriental tradition of a World-Deliverer to arise out of Palestine. (See Life of Vespasian by Suetonius, c. iv.) accorded with the experience of mankind.

(3) Undeniably the history of the last nineteen centuries radiates from the Life of Jesus.

2. Bible History finds its center in the Life of Jesus. It seems a Scriptural truth that the human race was preserved after the Fall, that Jesus might live a human life.

(1) Old Testament History, Biography, Type and Prophecy converge toward Christ. John v, 39; Acts x, 43; Rev. xix, 10.

(2) The Epistles and the Revelation are the development of his divine Life and Doctrines.

3. The conflict between Christianity and Infidelity circles around the Life of Jesus.

Tischendorf says, *Origin of the Gospels*, p. 24, "The Life of Jesus is the most momentous of all the questions which the Church has to encounter, the one which is decisive, whether it shall or shall not live."

Therefore the Life of Jesus as the revelation of the Incarnate Son of God, the essence of Bible History and Doctrine, and the center of the world's life, is the most important theme of the teacher's study. The lesson of two years and a half out of seven, by our International Lesson Course, are devoted to this sublime topic.

II. THE FOUR GOSPELS—THEIR MANIFOLDNESS.

The four Evangelists, Matthew, Mark, Luke and John, wrote the four-fold memoirs of the Life of Jesus.

NOTE 1.—The true date of the birth of Christ is 750 of the Building of Rome, four years before the date commonly given.

NOTE 2.—The first three Evangelists are called the Synoptists—because their plan and contents are so similar that their accounts can be summed up in a Synopsis. There is an obvious contrast between the Synoptists and the Gospel according to John.

The Synoptists give the Gospel of the *infant* Church or of the band of first disciples. John gives the Gospel of the *maturity* of the Church. These were written soon after the events. John's after Jerusalem had been destroyed.

1. THE GOSPEL ACCORDING TO MATTHEW or Levi, is the connecting link between the Old and New Testaments, and was written probably between 50 and 60 A. D. in Judea.

This is THE GOSPEL FOR THE JEW, i. e., especially adapted to recommend Jesus Christ to the Jew.

(1) External proof, Papias, Irenæus, Eusebius, Ori-

gen, Jerome, Gregory Nazianzen, testify that Matthew originally wrote his gospel *in the Hebrew for the Jews*. Christian Scholars almost unanimously accept the latter part of this statement.

(2) Internal proof.

A. Who were the Jews?

(1) The elect people of Jehovah.

(2) To them were committed the oracles of God, Rom iii, 2, they had the true forms of worship—the Salvation of men was to be of the Jews. John iv, 22.

(3) They were looking for the Messiah—who was to be a Jew.

B. Matthew was fitted to adapt the gospel to Jews by birth as a Jew, by occupation as a collector of taxes. Matt. ix, 9; Luke v, 27; Mark ii, 14, in which he learned the characteristics of the Jews, and *system* in writing, and by this occupation—though liable to other temptations—he was free from the Pharisaic influence.

By his thorough conversion, "forsaking" promptly "all" and by many years preaching the gospel to Jews he was likewise trained for his special work.

C. Matthew's central aim and pervading plan is to exhibit Jesus of Nazareth as the promised Messiah, the antitype of all the Old Testament types, the fulfillment of all its prophecy. See the entire gospel, e. g., he quotes the Old Testament fifty-four times while Luke quotes it only twenty-four and Mark only twenty-three times.

D. Matthew takes for granted that his readers are familiar with the Old Testament, and with Jewish words,

localities and customs. The other evangelists often explain these, e. g., Mark vii, 2-5; Luke xxiv, 13; John iv, 2, 4, 9.

The Church taking the cherubim described by Eze-kiel i, 4-14, as emblems of the four gospels, the best writers have represented Matthew under the figure of the Ox. Lange says, "The sacrificial bullock is the appropriate symbol of Matthew."

Student's Self-Test. Write out, at large, in your own language, and hand to the Leader, answers to the following questions:

1. What relation does Christ's Life hold to the secular History of the World?
2. What relation to Bible History?
3. How do the conflicts of to-day increase the importance of the Study of Christ's Life?
4. What is the date of the Advent?
5. Who are called "the Synoptists," and why?
6. When and where was the Gospel according to Matthew written?
7. For whom was it specially designed?
8. Prove this

BIBLE SECTION—LESSON VIII.

THE FOUR GOSPELS:—THEIR MANIFOLDNESS AND THEIR UNITY.—(CONTINUED.)

2. THE GOSPEL ACCORDING TO MARK—John Mark, son of Mary, Acts xii, 12, 25, cousin of Barnabas, Col. iv, 10, was written at Rome.

MARK IS THE GOSPEL FOR THE ROMANS—i.e., especially adapted to recommend Jesus Christ to the Romans.

(1) External proof—Clement of Alexandria, Eusebius, Gregory Nazianzen, testify that Mark wrote his gospel at the request of the Romans and for them. Christian Scholars agree in accepting this. Besides these Papias, Tertullian, Origen, Jerome, certify that “*Mark wrote his gospel under the direction of Peter*,” and that “IT MAY BE AFFIRMED TO BE PETER’S.”

(2) Internal proof.

A. Who were the Romans? What adaptations of the Gospel did they need?

(1) The great WARRIORS and DOERS of the ancient world.

(2) Possessed of a genius for law, for government, for organization; had given the earthly embodiment of justice.

(3) Worshiped Rome and Victory—the summit of his desires was an universal Roman Empire.

B. Mark was fitted by natural character, a man of impulse and action rather than of deep study. Acts xiii, 5, 13, 25; xv, 37; He was cured of vacillation; Col. iv,

10; 2 Tim. iv, 11; Phil. xxiv; he was trained by Barnabas Paul and Peter.

Peter was of all the apostles best fitted to direct the composition of the Gospel for the Romans, for he was a man of courage, zeal, activity, and was trained for this by his whole career.

C. Mark's central aim and all moulding plan is to exhibit THE GOSPEL OF JESUS CHRIST, THE SON OF GOD.—Jesus the embodiment of Power, divine and saving, the embodiment of victory over all enemies. This was the argument to induce to accept Christ, the Roman who worshiped power, victory, organized rule.

Lange shows in his Introduction to Mark that this gospel may be divided into progressive series of victorious conflicts—beginning with conquest of the four chosen disciples and ending with the final triumph over the whole world. Jesus is the mighty victor—(according to Mark) fulfilling more than the Roman ideal of universal dominion.

D. The *style* of Mark is adapted to the Roman, brief, graphic, e.g., such touches as "was with the wild beasts," Mark i, 13, Jesus' look, Mark iii, 5, the use of the word "straightway" like Cæsar's "celeriter." He explains special words, shewing he wrote for others than Jews, e.g., iii, 17; v, 40; vii, 11: x, 46; xix, 26; xx, 34, &c.

THE CHERUBIC LION is the Symbol of Mark.

Student's Self-Test:

1. What is known of Mark?

2. For whom was his gospel at first designed?
3. Give the external proof of this.
4. The internal; what kind of men were the Romans? how was Mark fitted to adapt the gospel to them?
5. What is the central idea of Mark's gospel?
6. How is Mark's *style* adapted to Romans?

BIBLE SECTION—LESSON IX.

THE FOUR GOSPELS:—THEIR MANIFOLDNESS AND THEIR UNITY.—(CONTINUED).

3. THE GOSPEL ACCORDING TO LUKE, written probably in Greece about 58 A.D.

LUKE'S IS THE GOSPEL FOR THE GREEK, i.e., especially adapted to recommend Jesus Christ to the Greeks.

(1) External proof, Irenaeus, Origen, Gregory Nazianzen, and Jerome, make certain two facts, that Luke wrote his gospel as the *companion and fellow-laborer of Paul*, and *for the Greeks*.

(2) Internal proof.

A. What kind of a man was the Greek?

(1) An intellectual and humane man—from him came the grandest human art, philosophy and literature.

(2) He deified man, his gods were human heroes.

(3) He was the broadest in his views and sympathies.

(4) He was utterly unspiritual—worldly.

B. Three things in Luke fitted him to adapt the gospel to the Greek.

(1) By birth a Greek, born in Antioch in Syria.

(2) His education and practice as a physician, Col. iv, 14; he had the best education of any of the Evangelists.

(3) He was the intimate companion of Paul, the great apostle of the Gentiles who preached the gospel to the Greeks. Acts xvi, 10; xx, 5-38; 2 Tim. iv, 11. Paul of all the apostles was best fitted to direct the composition of the gospel for the Greeks.

C. Luke's central aim and all moulding plan is to exhibit Jesus as the Son of Man, and his gospel for all men.

This is interwoven with the whole texture of the narrative. He traces Christ's genealogy, not as Matthew back to Abraham, but back to Adam. This is the gospel of the humanity of our Lord and of his more humane and tender traits. It constantly illustrates the truth that none of any class or condition or race are shut out from God's mercy.

D. The *style* of Luke is fitted to reach the Greek. This gospel contains the best Greek of the four.

Note 1. Luke gives much that Matt. and Mark omit, Chaps. I. and II. from ix, 51 to xviii. 14: iii. 10-14; vii. 36-50; viii. 11-17; xix. 1-10 and 39-44; xxiv. 13-35; xxii. 31, 32; xxiii. 7-12, 27-31, 34, 39-43; xxiv. 50-53.

Note 2. Luke narrates most concerning the elevation of woman.

Note 3. This has been called "the Gospel of Contrasts," e.g., Zacharias and Mary, Simon and the Woman. Rich man and Lazarus, Pharisee and Publican, The Two Thieves.

Note 4. This evangelist has been called the *hymn writer* of the New Testament.

The Ave Maria, Magnificat, Benedictus, Nunc Demittis.

Note 5. Luke gives the life of Jesus in chronological order.

THE MAN is the appropriate symbol of Luke's gospel.

Student' Self-Test :

1. What is known of Luke?
2. For whom was his gospel at first designed?
3. What is the external proof?

4. Who were the Greeks? What were their characteristics?

5. How was Luke fitted to write the gospel for Greeks?

6. What is the central aim of Luke's gospel?

7. How is Luke's style adapted to Greeks?

8. What other five characteristics of Luke's gospel?

BIBLE SECTION—LESSON X.

THE FOUR GOSPELS :—THEIR MANIFOLDNESS AND THEIR UNITY.—(CONCLUDED.)

4. THE GOSPEL ACCORDING TO JOHN was written at Ephesus, at the close of the first century.

THIS IS THE GOSPEL FOR THE CHRISTIAN—adapted to hold forth Jesus Christ to Christians.

(1) External proof. Papias, The Muratorian Canon, Irenæus, Clement of Alexandria, Eusebius, Jerome, Gregory Nazianzen, Augustine, testify that John wrote the substance of his preaching into a gospel, for the church or Christians.

(2) Internal proof.

A. The Christian is a believer in Christ, is spiritually a new creature in Christ, is dependent on Christ for life, and possesses in Him eternal life.

B. John was fitted to present Christ to Christians.

(1) By character, a union of fire and tenderness, Luke ix, 54 ; Mark iii, 12 ; John xvii, 15.

(2) His close intimacy with Jesus, Luke, ix, 28 ; viii, 51 ; John xiii, 23 ; xix, 26, 27 ; xxi, 21-23.

(3) His evident spiritual sympathy with Jesus.

(4) His ripened experience.

C. John's central thought is Jesus the Eternal Incarnate Word, the Life and Light of the Soul. The Divinity of Christ is his great theme.

He introduces us into the very Holy of Holies of "the Heart of Christ." See chapters xiv-xvii. The key to this gospel is found in chap. xx, 30, 31 verses.

D. The *style* of John is best fitted to present Christ to the Spiritual man, possessing perfect simplicity with unfathomable depth. He constantly assumes that the reader already knows the facts and teachings given by the Synoptists.

Note 1. John alone gives us the historical data from which we know that Christ's ministry lasted three and a half years, gives the Christ of the feasts.

Note 2. He alone narrates the incidents of our Lord's early Judean Ministry. The Synoptists are taken up with His Galilean Ministry.

THE EAGLE is the Symbol of John.

"Bird of God with boundless flight,
Soaring far beyond the height
Of the bard or prophet old.
Truth fulfilled or truth to be;
Never purer mystery
Did a purer tongue unfold."

—Adam of St. Victor.

The gospel of Jesus Christ was designed for all men.

There have been three great races which are three types of the three phases of character in that and in all ages, the Jew, the Roman and the Greek.

Besides these there grew up another type of character—the Christian.

The gospel to reach and mould mankind, must be adapted, in its presentation, to these four types of men. The four gospels are in their authors, design, contents and style, thus adapted: Matthew to the Jew, Mark to the Roman, Luke to the Greek, and John to the Christian.

Their manifoldness is explained by the fact that they were designed for manifold classes of men.

III. THEIR UNITY.—THE FOUR GOSPELS CONTAIN BUT ONE GOSPEL.

1. The same Jesus—a perfectly unique, consistent and harmonious character—is presented by the four evangelists. The Spirit of God has used, not suppressed, their individuality, in presenting one complete gospel in their four gospels.

The Incarnation, Life, Death and Resurrection of Jesus are the same in all.

2. All apparent differences can be satisfactorily harmonized, and their very apparent differences prove their candor and truthfulness.

3. The unity of the Evangelists' testimony is that of four intelligent, truthful witnesses testifying in a court of justice.

See Da Costa's Four Witnesses.

4. The pictures of Christ they present are necessary to form one complete conception of the Incarnate God.

5. While they are perfectly harmonious, they supplement each other.

The student who desires further to investigate the four gospels, is referred to "Why Four Gospels?" by Rev. D. S. Gregory, D. D., and to Introduction to the Study of the Gospels, by Westcott.

Student's Self-Test:

1. What is known of John's history?
2. For whom was his gospel designed?
3. Give the external proofs of this.
4. What is a Christian?

5. How was John fitted to write the gospel for Christians?

6. What is the central aim of John's gospel?

7. What is John's style?

8. Under what symbols have Christian artists represented the four Evangelists?

9. How do you explain the fact that there are our gospels?

10. State the Unity of the Four Gospels in four particulars?

SUNDAY-SCHOOL SECTION—LESSON I.

TOPIC: THE OUTLOOK.

I. Consider the things which come before all forms and methods, and get clear ideas of what we undertake. Luke 14: 28—30.

1. The work to be aggressive, Eph. 6: 10—12; Luke 10: 19.

2. The work to be practical, 1 Cor. 3: 13—15.

3. The work to be done under orders, John 15: 16.

4. The work done to bring in a kingdom, last clause, Rev. 11: 14.

II. Loyalty to Christ to be made as practical as if he were an earthly king, Phil. 2: 9—11.

1. Loyalty in faith, Heb. 11: 6.

2. Loyalty in obedience, Num. 15: 24; 32: 11, 12.

3. Loyalty in zeal, Num. 25: 11, 13.

4. Loyalty to Him as King of kings, 1 Timothy, 6: 11—16.

III. The Word of God under the direction of the Spirit to be the weapon, Heb. 4: 12.

1. It is a sword, Heb. 4: 12; Eph. 6: 17.

2. It is a power, Isa. 55: 11; Jer. 23: 29.

IV. Recognition of the work of the Holy Ghost, John 14: 26; 3: 5.

1. Gives the power of prayer, Rom. 8: 26, 27.

2. Granted to inquirers, Luke 11: 13.

3. Granted on repentance and obedience, Acts 2: 38.
4. Convinces of sin, John 16: 8
5. Admits us to the Father, Eph. 2: 18
6. Enlightens our minds, 1 Cor. 2: 10.
7. Regenerates the soul, John, 3: 5, 6.
8. Sanctifies our nature, 1 Cor. 6: 11.
9. Grants us Christian graces. Gal. 5: 22, 23.
10. Makes man the child of God, Rom. 8: 14—17;
Gal. 4: 6, 7.

Bible passages to be read at home on this lesson:
1 Cor. 12: 1—31.

SUNDAY-SCHOOL SECTION—LESSON II

TOPIC: ORGANIZATION, CLASSIFICATION AND DISCIPLINE.

I. CONSTITUTION.

1. Name and object? Sabbath-school or Sunday-school? Bible Service? Teaching Service?

(1.) Recognize the fact that the Sunday-school is a department of the church.

(2.) The immediate and ultimate aim of the Sunday-school, the conviction, conversion and religious culture of each scholar.

2. Time of holding the school?

3. The duties of officers, including the pastor, distinctly defined;—thus avoiding misunderstandings between superintendent and pastor, interruption of teachers, etc.

4. Who should elect the officers? Teachers and adult members of the school.

(1.) What relation should the church sustain to the election?

5. How should teachers be selected?

(1.) Superintendent and pastor nominate and, after candidates have been thoroughly tested, the nomination confirmed or rejected at the teachers' meeting.

(2.) Does the Bible warrant the selection of unconverted persons as teachers? Ps. 50: 16, 17; Ezra 7: 10; Heb. 5: 12; Matt. 15: 14.

II. CLASSIFICATION.

1. The school divided into Primary, Intermediate, Junior, Senior, and Normal departments?

2. Classes should be graded according to capacity, attainments and age.

(1.) How can difficulties arising from different social positions of scholars be avoided?

III. DISCIPLINE.

1. How can punctual attendance be secured? "Roll of Honor?" etc.

2. The superintendent's management of the school?

3. The management of the class by the teacher?

4. How should unruly boys be managed?

(1.) Lay responsibilities upon them,—give them something to do.

(2.) Bring to your home and see them at their homes or places of employment.

(3.) Discover the vulnerable point and reach the heart through it.

IV. What special features in organization, classification and discipline are required for Mission Schools?

Bible passages on this lesson to be read at home:—

Ex. 18: 17—26; 1 Chron. 6: 31; 9: 13; 29: 5.

Helps:—*For helps on this Lesson see List, page 4.*

SUNDAY-SCHOOL SECTION—LESSON III.

TOPIC: ORDER OF EXERCISES.

I. Of what should the opening exercises consist?

1. Should notices be read before or after the lessons
2. That the classes may not be interrupted during the lesson, should not a special time be given in the programme for collecting library books, distributing treasurer's envelopes, etc.?

3. Should the lesson be read responsively in the opening or closing exercises?

4. How can the opening exercises be made true worship?

5. Should the person who is to lead in prayer be previously notified?

6. How can the hymns be made helpful to the lesson?

7. Is it desirable to explain the meaning of the hymns?

II. In what order should the introductory exercise be arranged?

III. Teaching the lesson.

1. Avoid all unnecessary interruptions from officers.

IV. Closing exercises.

1. What errors in the closing exercises have been observed?

2. What correct methods in the closing exercises have been observed?

V. How can doctrinal and denominational instruction be provided for?

1. Brief memory exercises in catechism, etc., can be conducted before the lesson either by pastor, superintendent, or teacher.

2. At children's meetings after school or on Saturdays.

VI. How can monotony in a programme be avoided?

1. Variety might be secured by arranging a programme for each of the four seasons.

Bible passages on this lesson to be read at home:-

1 Cor. 14: 33—40.

Helps:—*For helps on this Lesson see List, page 4.*

SUNDAY-SCHOOL SECTION--LESSON IV,

TOPIC: THE STUDY OF THE SCHOLAR.

Motto: "A good teacher studieth his scholars' natures as much as they their books."—*Thomas Fuller.*

I. The faculties of the mind.

1. The intellect—Perception, Memory, Imagination, Generalization, Reasoning, and Intuitive Ideas.

2. The sensibilities—Joy and Sorrow, Love and Hate, Enthusiasm, etc.

3. The will—One's choices form his character.

II. Individuality.

1. Natural temperament.

III. In his relations—social, religious, etc.

1. Home-life.

2. Associates.

3. Educational.

4. To the church.

IV. Methods of studying human nature.

1. As the botanist studies the laws of plants in wild specimens rather than in cultivated ones, so human nature should be studied in childhood rather than in manhood. Even a Bible-class teacher can learn best the real characteristics of adults by studying children, as the latter are undisguised.

2. By keeping a fresh memory of childhood. "The whole difference between a man of genius and other men,

is that the first remains, in great part, a child; seeing with the large eyes of children in perpetual wonder."—*Ruskin*.

3. By observing children by the wayside, fireside, etc., as intensely as the scientist does his specimens.

4. By visiting the scholars.

V. Discoveries in studying human nature.

1. Instinct of activity.

2. " " working in the soil.

3. " " imitation and invention.

4. " " rhythm

5. " " investigation.

(1.) Notice.

(2.) Curiosity.

(3.) Comparison.

(4.) Calculation.

6. The social instinct.

7. Instinct of God-trust.

Bible passages on this lesson to be read at home :

Isa. 28: 24-29.

Helps: For helps on this Lesson see List, page 4.

SUNDAY-SCHOOL SECTION—LESSON V.

TOPIC: THE SCHOLAR'S CONVERSION AND CHRISTIAN CULTURE.

I. Certainties about the conversion of children.

1. The intellectual and spiritual faculties of children develop, in this age of steamboats, railroads, telegraphs, and common schools, more rapidly than in any former century.

2. The positive acts of sin appear at a very early period of life. Every daily paper has the record of precocious thief, drunkard, or murderer, not yet in his teens, so young that he is carried to jail on a half-price ticket.

3. Even when there is no development of outbreaking vice or crime in childhood, the sense of sin is manifest very early.

4. As early as a child is capable of knowing and choosing the wrong, he is capable of knowing and choosing the right. As *children* may be *criminals*, children may certainly be *Christians*.

5. As children of this century are capable of knowing and choosing between good and evil, at a very tender age, the question, "Who shall possess a human soul, Satan or Christ?" will usually be *decided* early in life.

6. In the rescue of children from sin, to-day, as at the base of the Transfiguration mount, they must be brought to Christ as a personal Savior. The secular education of our common schools has limited power to save a child from intemperance, sensuality, covetousness and other vices.

7. In the rescue of the children the chief responsibility to-day, as at the base of Mount Hermon, rests upon the parents.

The children of Christian ministers and deacons are *not* generally, not even frequently bad, as Remor has falsely published on the strength of a few notorious exceptions.

Statistics were gathered on this point from two hundred and forty families of ministers and deacons in Massachusetts, and the results were as follows: "In the two hundred and forty families, there were one thousand one hundred and eighty-four children over fifteen years of age; of these eight hundred and fourteen, *about three-fourths*, were hopefully pious; seven hundred and thirty-two had united with the church; fifty-seven had entered the ministry, or were engaged in their preparatory studies, and *only fourteen were dissipated*, about *one-half of whom only became so while residing with their parents*.

"In a district of Kansas, in families where both parents were church members, it was found that *two-thirds of the children over twelve were members of churches*; where one parent was a church member, *one-third of the children were members of churches*, whereas, in families where neither parent was a church member, *not quite one in twelve* of the children belonged to a church."

8. As assistants to Christian parents, and as substitutes for unfaithful and godless parents, pastors and Sunday-school teachers may do a great deal for the salvation of children.

Children's sermons, which are every year becoming more and more frequent among thoughtful pastors; faithful application of the Sunday-school lesson in the class and general review; personal conversation and earnest believing prayer with and for our classes are chief weapons in this warfare.

Children's class meetings and children's prayer meetings, under the care of earnest, child-loving Christians, are of great value, not only for the conversion, but also for the Christian culture, of children.

9. The rescue of a soul in childhood is easier than at any other point along the battle line of life, and therefore the economy of moral forces would impel us to make our attack at that point. Prevention is *easier* as well as better than cure.

10. Not only a child's innocent and impressible nature, but also its daily surroundings, make the beginning of religion easy. A child in its home-life learns submission, confidence and love toward earthly parents, and it is not difficult to teach him submission, confidence and love toward the Heavenly Father.

11. The rescue of a soul in childhood is not only easier, but also more valuable than at a later period, because of the added years for gladness and God's service.

12. But childhood conversion not only gives to God more years of service, but each year is also *better service* than a later conversion would give.

It is the testimony of Spurgeon, Tyng, and all of those pastors who are accustomed to receive many children into their churches, that they make more symmetrical, reliable, and less troublesome members through their lives than those received as adults.

13. The work of grace upon the child's heart is more *perfect* because evil has not yet intrenched itself; because doubt has not yet pre-occupied the thoughts; and especially because all our spiritual perceptions are

clearer in childhood than at any later age; except when a Christian has begun a godly life early, and grown from that basis.

14. This early and public choice of a Christian life is in accordance with the God-given custom of the original Jewish church.

On the eighth day all male children were circumcised. At *five years* of age they were to begin the study of the Scriptures. At ten they begun the Mishna. At *twelve to thirteen* they crossed the line between boyhood and youth. They then became subject to the whole law and assumed solemn obligations.

15. This early choice of a Christian life is required by the *direct commandments* of Christ to parents, teachers and children.

16. The history of the church as well as the Bible, shows that the conversion of children is both possible and desirable.

The most eminent leaders of God's church in all ages have been godly from their earliest years.

17. A multitude of *living* examples, of the possibility of early piety and consistent fulfillment of Church vows by young children, can be seen by any one who will look for them.

18. We have also the *testimony* of "*experts*" in this matter, such men as Spurgeon, Newman Hall, Dr. Tyng, Moody, and others, who have carefully examined the relations of children to Christ and the Church, who say that it is desirable to lead children in very early years to a choice of Christ as King and Savior, and to the fellowship of the Church.

II. Methods.

1. What degree of conviction should be expected?

2. " evidences of conversion " " "

3. " means used for the culture of converted children?—catechism drills in school or class, children's meetings, etc.

4. How should children's moral character be built up? By Bible precepts. By being exercised early with responsible undertakings, under the guidance of faithful Christian parents, instructors and associates. Healthy self-reliance secured. More important virtues gained.

5. Get children to pray for the church, and also to pray aloud in children's meetings, repeating sentence by sentence the prayer of the leader, or praying single sentences alone.

6. By visiting parents and enlisting their co-operation in building up the spiritual life of children.

Bible passages to be read at home on this lesson :
Mat. 19: 41 ; 2 Ch. 34: 3 ; 1 Sam. 3: 1, 19 ; Gen. 7: 1 ;
19: 16 ; Jos. 24: 15 ; Acts 16: 31-33.

Helps: For helps on this Lesson see List, page 4.

SUNDAY-SCHOOL SEC.—LESSON VI.

TOPIC: THE TEACHER'S PREPARATION.

First Statement: Begin at least one week in advance of teaching.

I. PRAY.

1. Seek the Holy Spirit's influence as a real helper in discerning truth. John 3:3; Matt. 5:8; 1 Cor. 2:9-12.

II. READ.

1. Carefully consider the essence of each clause and word of the lesson.

III. COMMIT.

1. The thought, if not the words, should be fixed in the mind a week previous to giving the lesson, in order that it may constantly be enriched by meditation and passing experiences.

IV. THINK: Josh. 1:8; Ps. 1:2; Matt. 17:25; 18:12.

1. One should develop his own thoughts before consulting helps.

Second Statement: At the last of the week, after having exhausted one's own resources, attention should be given to the following:

V. CONSULT HELPS.

1. Absolutely essential ones are:—A Reference

Bible, Bible Concordance, Bible Dictionary, Jameison, Fausset, & Brown's Comprehensive Bible Commentary, one or more Lesson Periodicals.

VI. ADAPT.

1. Seed to soil, medicine to symptoms, lesson to class.

VII. ILLUSTRTE

VIII. PLAN.

1. Teacher as well as preacher should arrange his material.

IX. PRAY.

Bible passages to be read at home on this lesson:—
2 Tim. 2:15; 1 Tim. 4:11-16; 1 Cor. 1:11; Rom. 15:30; Ex. 28:12, 29; 2 Cor. 3:5; John 14:26.

Helps:—*For helps on this Lesson see List, page 4.*

SUNDAY-SCHOOL SEC.—LESSON VII.

TOPIC: THE TEACHER WITH HIS CLASS.

I. INTRODUCING A LESSON

1. What can the Superintendent do to prepare the way for the lesson?
2. The teacher must dispose of miscellaneous matters before teaching—such as taking collection, marking attendance, removing library books, etc.

II. SECURING ATTENTION TO THE LESSON.

1. Attracted rather than compelled.
2. Arouse the spirit of inquiry.
3. Awaken self-activity that shall continue through and after the lesson by sympathy, variety, enthusiasm and adaptation.
4. The teacher must have a “fixed purpose and an emancipated eye”—teaching without helps, except the Bible.
5. The teacher should sit so that every scholar is within direct range of his eye.
6. Secure right surroundings, sittings, ventilation, freedom from any interruption whatever.

III. ADDITIONAL SUGGESTIONS.

1. Create an atmosphere of “at-home-ateness” by sympathy, ease and conversational, rather than lecturing methods of teaching.
2. Induce scholars to bring their own Bibles instead of Lesson Leaves.

3. Waste no time on unimportant questions

4. "Teach thy tongue to say, 'I don't know.'"—
Hebrew proverb.

5. Prevent one, or a few, of the class from using all the time.

6. Review thoroughly and frequently.

7. Make spiritual application, not only at the close, but all through the lesson.

IV. WHAT DIFFICULTIES AND MISTAKES IN TEACHING HAVE BEEN OBSERVED.

Bible passages to be read at home on this lesson :—
1 Cor. 14: 19.

Helps:—For helps on this Lesson see List, page 4.

SUNDAY-SCHOOL SECT.—LESSON VIII.

TOPIC: THE ART OF QUESTIONING.

I. The aim of questioning.

1. To win and hold attention.
2. To secure co-operation.
3. To develop what the scholar knows—showing his need to himself and teacher.
4. To stimulate the scholar's desire for knowledge and to lead him to ask questions—that he may become a "skillful finder of truth rather than a patient receiver of it."
5. To awaken conscience.
6. To prove the teacher's work.
7. That the truths taught shall be fixed in the mind

II. General principles in questioning.

1. Very simple language should be used in questions.
2. Avoid leading questions—such as suggest the answer.
3. Scarcely ever should the question admit of the answer "Yes" or "No."
4. Questions should not be beyond the capacity of the scholar.
5. Questions should not be indefinite or ambiguous.
6. Questions should be arranged to connect the truth logically with the previous knowledge of the scholar.
7. Questions should be so logically arranged that they naturally follow each other.

8. The manner of the teacher should be animated and sympathetic.

9. Individual questions should follow simultaneous answers.

10. When scholars answer wrongly, if possible work their answers into the lesson plan, or correct their error very kindly.

11. Dull or reticent scholars should be led to answer questions by special efforts of the teacher.

12. Do not repeat the answer of the scholar.

Bible passages to be read at home on this lesson:—
Luke 2: 46, 49; Matt. 22: 42 ; Luke 10: 36.

Helps:—For helps on this Lesson see List, page 4.

SUNDAY-SCHOOL SECT.—LESSON IX.

TOPIC: THE ART OF ILLUSTRATING.

I. Illustrative teaching is according to the laws of the mind.

II. Illustrative teaching is according to the example of Scripture.

III. Illustrative teaching is adapted to the times.

IV. Verbal illustration.

1. Vivid description.
2. Similes—"The likes").
3. Allegory.
4. Stories vividly told.

V. Visible illustration.

1. Object illustrations.
2. Use of maps.
3. Use of pictures.
4. Outlines for the school—blackboard and teacher's slate.

(1.) Abuses of the blackboard?—Making an exhibition of it rather than illustrating by it—Incorrect drawing—Complicated follies.

(2.) Uses of blackboard and slates?—To collect attention—To make announcements—To aid memory—To explain truth—To condense thought—To emphasize truth—and to review the lesson.

VI. Acquiring the illustrative habit.

1. Ask upon the lesson to be taught the following questions:—What points in this lesson need to be illustrated, to make them clearer and more emphatic? What are these points *like* in the Bible? In nature? In common life? In history and biography? In song? In exercises for blackboard, slate, or note-book?

Note. Subjects I. II., III., and IV. should be treated briefly but suggestively; giving greatest attention to V. and VI.

Bible passages to be read at home on this lesson:—Jer. 18: 1--6; 51:63, 64; Dan. 2: 31--45; Gen. 22: 1--14.

Helps:—*For helps on this Lesson see List, page 4.*

SUNDAY-SCHOOL SECTION—LESSON X.

TOPIC: THE HOME OF THE SUNDAY SCHOOL.

I. THE SUPERIOR ADVANTAGES OF THE HOME TO THE SUNDAY-SCHOOL,—EARLIER, OFTENER, MIGHTIER IN ITS INFLUENCE.

1. What the Sunday-school may learn from the home?

- (1.) Power of love.
- (2.) Importance of simplicity in language.
- (3.) "At-home-ateness" in the class.
- (4.) Illustrations of the lessons from home-life.

II. WHAT HELP MAY THE SUNDAY-SCHOOL DERIVE FROM THE HOME?

1. Use of home-readings and memorizing the Golden Text at family prayers.

2. Regular family study of the lesson at some definite time in each week.

3. Words of thanks and encouragement from parents to teachers of their children.

4. Following up the lesson at home by questions, explanations and effort to apply it in the life.

5. Presence of parents as members in the classes of the Sunday-school.

III. HOW CAN THE SUNDAY-SCHOOL HELP THE HOME?

1. By suggestions in regard to the reading of the

week, by such a plan as "the Chautauqua Literary and Scientific Circle."

2. By teaching practical home duties and courtesies.

3. By informing parents of religious developments in their children by visits, letters, etc.

4. By inducing church attendance of parents through the children.

Bible Lessons to be read at home of this Lesson:—Josh. 24:15; Deut. 6:6, 7; Isa. 59:21; Prov. 4:13, 20—22; Eph. 6:4.

Helps:—For helps on this Lesson see List, page 4.

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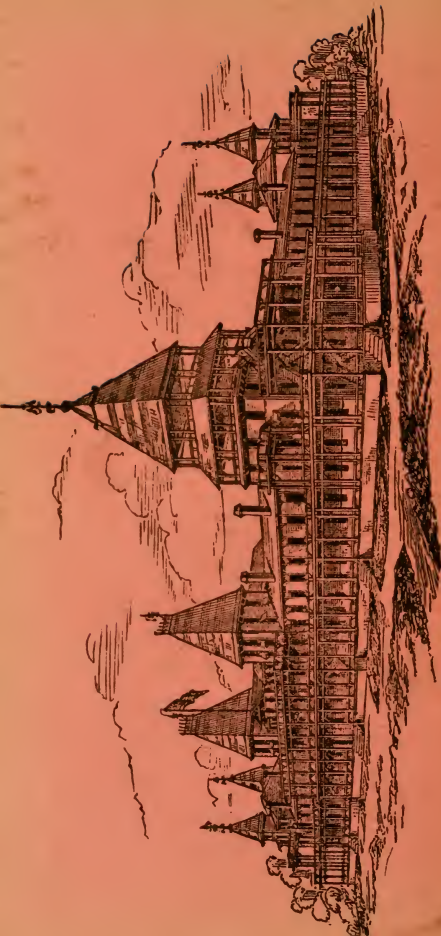
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